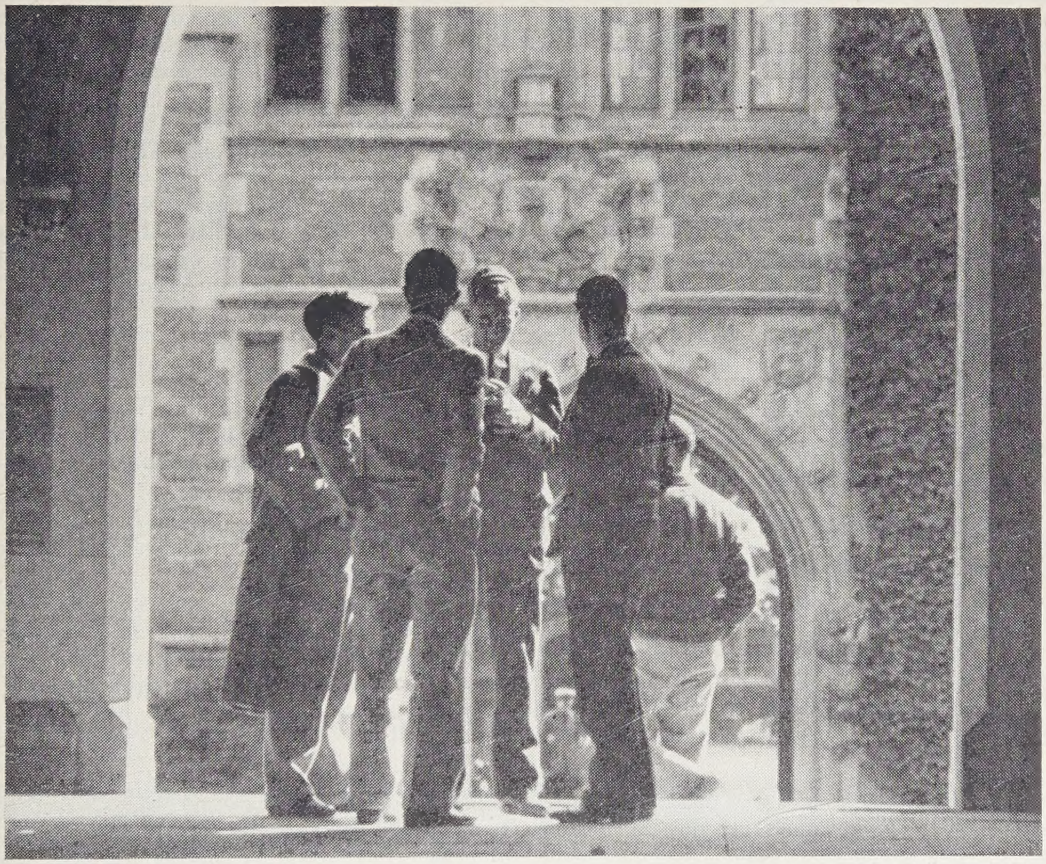
Lutheran Herald

TO A SON AT COLLEGE



Ewing Galloway, N. Y.

ow tall and straight; God's wisdom patterned man
house the soul. This temple which He made
yours to use according to His plan:
walk uprightly, strong and unafraid.
ow meek in knowledge for the finite mind
n only probe the rim of wisdom's store;
ur final test is living with mankind
that the world is better than before.

Grow strong in faith; no learning will suffice
That does not have this object as its goal;
The whole world's riches is not worth the price
If it involves the forfeit of a soul.

This three-fold growth, by grace, you have begun,
God add His blessings to its furtherance, Son.

INGA GILSON CALDWELL

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FROM THE DEPARTMENT OF CHARITIES

Oscar Skibenes, Crookston, Minn., executive director of public welfare in Polk County, has been appointed by the Board of Charities superintendent of the Homme Children's Home, which has cottages at Wittenberg and Eau Claire, Wisconsin.

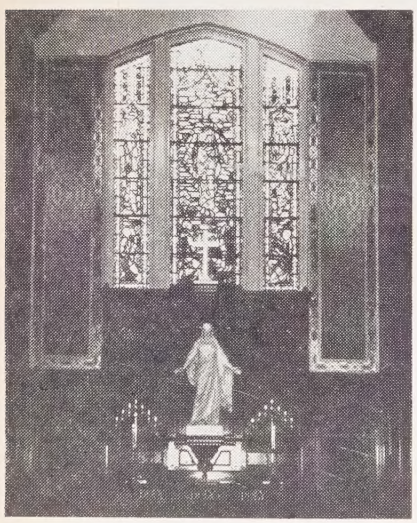
ELC parishes of the Glenwood, Milaca, and Fergus Falls circuits, observed jointly the 110th anniversary of the birth of the late Senator Knute Nelson, at Alexandria, Minn., Sunday afternoon, Sept. 13. The speaker was Senator Elmer Anderson, St. Paul. A transcribed tribute by Ex-Governor J. A. O. Preus was also heard.

The dedication of the new building at Bethesda Children's Home, Beresford, Sunday, Aug. 30, was witnessed by more than 2,000 visitors.

CENTENNIAL OBSERVANCE BY WISCONSIN CHURCH

Sunday, Aug. 9, was observed as the 100th anniversary of Trinity Church, Arkdale, Wis., parish of the Rev. J. T. Jacobson. The main speaker at the anniversary program in the afternoon was the Rev. Agnar S. Tanner, Eau Claire, Wis., who also preached at the forenoon service. Other speakers were three former pastors of the parish: Ingvald Hustvedt, A. M. Rusten, and Richard O. Johnson, also the Rev. Leon Holm, a son of the congregation. Trinity Church is a merger church of three earlier congregations.

ST. PAUL CHURCH TO DEDICATE NEW ADDITION



Immanuel Church, parish of the Rev. R. K. Mostrom, will have its new $128,000 addition to its church edifice dedicated Sunday afternoon, Sept. 20, by Dr. E. C. Reinertson, president of the Southern Minnesota District. At two forenoon services the same day two former pastors of the parish will preach: the Rev. B. L. Duckstad, Litchfield, Minn., and the Rev. Conrad Thompson, ELC evangelism director. Two other former pastors of the congregation, Dr. G. M. Bruce, Minneapolis, and the Rev. J. S. Sunde, Christine, N. Dak., will speak at a fellowship supper the preceding Friday evening. Being located in the Twin City Midway district Immanuel is the church home of the Lutheran Students Association group at Macalester College.

YOUNG IOWA CHUR DEDICATES NEW FA

The new church edifice c Church, Calamus, Iowa, parish Rev. O. W. Sougstad, was d Sunday afternoon, Sept. 6, by I Eastvold, first vice president Evangelical Lutheran Church. organ of the church was dedi the evening service the same the morning service the serm preached by the Rev. R. H Tacoma, Wash., who served t mus church from its foundin summer of 1950 to July, 19 new church building is a functional structure of modifie design, built in an L-shape, an $102,000. The exterior is of limestone. The tower is cover copper and is topped by a stainless steel. In the chancel embodied a large cut stone cr seating capacity of the church what in excess of 300.

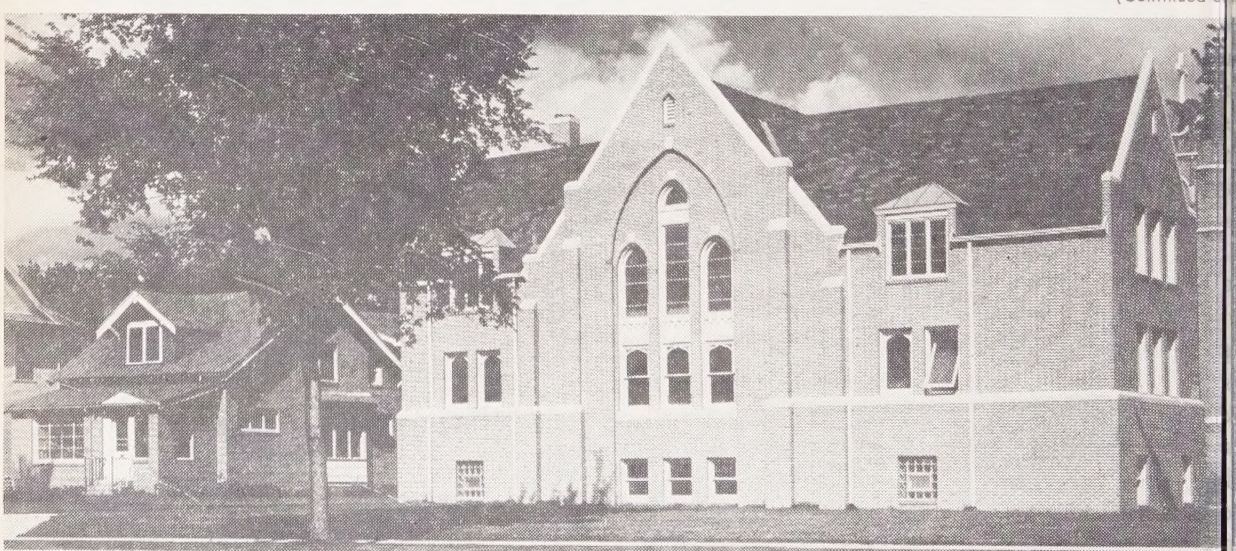
PERSONS

The Rev Victor C. Ovrebo wood, N. Dak., has accepted Bagley, Minn.

The Rev. J. A. Hjelmeseth ick, S. Dak., has accepted a c Presho-Kennebec parish in S kota.

Mr. and Mrs. W. B. Ing members of Decorah Church, Iowa, celebrated their golden Aug. 20. The following Su congregation held "open ho the honored couple. Recogni

(Continued c



JME XXXVII . . . NUMBER 37
neapolis, Minn., Sept. 15, 1953

Lutheran Herald

Vhen John oes to College

O. V. Anderson

n Hall will soon leave for college. For seventeen s his world has had three major points of reference s home, his church, and his school. These three nts have been closely related, and John has moved ier easily and confidently from one to another. Al- dy, however, his high school ties have been broken. nother two weeks, two months, two years, will the ds of home and church also be broken by the pul- ng and confusing life in the world of higher learn- ?

he answer to that question depends, in no small asure, upon John's educational growth as a Christian m childhood to late adolescence, and upon the con- n of his home congregation that his growth in grace l in service to the Church will continue after he ves on the campus.

t is well known that the college or university experi- e disturbs the faith of many students. Basically, this he result of two factors—new learning and new free- n. The horizons of knowledge are pushed back so and in so many directions that the childhood faith some students cannot take the strain. The new learn- usually breaks the traditional molds of belief, and conclusion is drawn that the Christian faith is ier superfluous or irrelevant.

hen there is the new freedom. For the first time n is really on his own. The pressures to conform are nendous. Majority opinion is in the saddle in dor- ory and fraternity life, and that opinion often stands contradiction to the sanctions of home and church. cept for the church colleges, the world of higher ning is a secular world in which d is an unnecessary classroom othesis and Christian standards norality often are absent in extra- ricular life.

he exception is, as stated, if John l goes to a college related to his own Lutheran Church. Here, as a rule, the roots of his faith and behavior will be much less disturbed than they would be if he attended a private or public institution. The whole life of a Lutheran college—academically and socially, as well as spiritually—is set within the framework of Christian faith. The normal pressures for conformity can be an asset rather than a liability to faith, because the majority of the students have come from Christian homes. This is not to say that the church college campus is Utopian, but it is to say that there is on such a campus a clearly recognizable predisposition toward the Gospel.

But what if John goes to a mammoth state university where there is no chapel, no chaplain, no Department of Religion, where only perhaps twenty per cent of the faculty are Christian, where the administration tolerates all faiths and professes none? Will his home-grown, parish-nurtured faith sustain him?

The answer to these questions will depend upon whether John's training received in home and church is adequate to the challenges which he must face in the academic scene. For, when John enters the university, not only he, but the parish education program of his home church, will be on trial. Has he really grasped the central significance of the Gospel? Does he really know his Bible so that through it God speaks to him and to his generation? Have the great ecumenical creeds of the Church come alive for him? Has he understood the Church's mission and the relevance of her message to the social, political, and economic upheavals of today so that he can make that Gospel relevant to those

This article was submitted for publication from the Division of Student Service, National Lutheran Council, although it had been prepared specifically for the "Lutheran Companion" and will no doubt have appeared there before the time of this reading. Doctor O. V. Anderson, author of the article, is chairman of the Division of Student Service committee and pastor of Grace Lutheran Church in La Grange, Illinois.

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GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*
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academic disciplines with which he must seriously come to grips? Withal, does he have a dynamic faith, an expanding and a growing faith, a faith that is surely grounded in Jesus Christ, the Incarnate Word?

Christian education should be a continuous process from earliest childhood to maturity so that each stage of development can be constructively related to preceding stages. One of the most critical questions which can be asked of any parish education program is this: Can college men and women build upon it, or must they discard much of what they have learned and begin all over again?

Furthermore, an effective parish education program must do far more than transmit knowledge, important as that function is. It must transform life. Not only must it communicate standards of ethical action, but it must teach youth how to live in creative relationship to Jesus Christ, the living Lord of life—even of college and university life.

If John Hall has been a member of a parish where Christian education has meant these things and more, blessed is he, for in his case the probability is that the anchor of faith will hold throughout his campus life.

That is not the end of the matter, however. John may still turn out to be a casualty unless his parish church *follows him to the campus.* Let's see what this implies.

The National Lutheran Council has officially designated representatives at 600 colleges and universities to reach the more than 100,000 Lutherans enrolled in these institutions. These representatives are committe campus ministry and program which has as it tive the integration of a person's total acade perience in terms of the Christian faith, so that t of Christ becomes relevant to each discipline, t tion as a whole, and to every aspect of life. *Thes sentatives—these campus pastors and counselor the wholehearted co-operation of the parishe which the students come.* Such co-operation spelled out as follows:

(1) *Referral.* Send John's name to the campu or counsellor representing the National Lutheran cil at the school where he has enrolled. The na address will be found in the directory sent to a pastors each summer.

(2) *Orientation.* Before John leaves for coll pastor should counsel with him regarding the to which he is going, giving him the name and of the campus pastor or counselor and urging attend church regularly. Upper-classmen from ish enrolled at the same school should be introd John and asked to assist John by accompanying the campus church and to Lutheran student ac

(3) *Correspondence.* If John receives the monthly church paper, and an occasional letter f pastor, his interest will be maintained in the activities of the Church.

(4) *Holidays.* When John comes home for v invite him along with all the college student informal get-together to share experiences. An tunity should be given for these students to p program to the Luther League and other church

(5) *Prayer.* John's pastor and his congregation remember him and all the college young people sonal and corporate prayers. After all things, h speaking, have been done on behalf of the adventurer, then let his Christian friends at hor mit him to the loving care of the heavenly Fat

The end of the matter is still not yet! Some d Hall's college or university education (inte probably, by a hitch in the armed forces) will pleted. He will return home and become inv Dad's business or perhaps hang out his own pro shingle. Let his pastor or the church school see to it that he is also involved again in the work of the congregation. As he enters upon h tion and begins to set up his own home, John w the continuing ministry of his Church. The Chu need and deserves to receive his dedicated ser to benefit by his leadership which has been ma and stronger by his pilgrimage in the academi

Religious News Service Photo

Christian education should be a continuous process from earliest childhood to maturity.

ne Church Bell at Loppa

Raymond M. Olson
Special Correspondent

church bell was ringing its welcome as the bishop's
ch boat, "Halogaland," stopped its motor just off
e of the island of Loppa. It was 10:30, Saturday
ing, August 8, 1953, in the Land of the Midnight
It was the evening before the dedication of the
church building on the little island with only 100
bitants, but with the remembrance of a church
ling at least as far back as 1200 A.D.

to a small rowboat went the passengers, for docks
ot stand before the usual turbulence of these waters.
re were a few coming home, a few arriving for
dedication. There were pastors, including the two
ors from America, Dr. Henry F. Schuh, president
e American Lutheran Church, and this writer.

the bell chimed out its glad welcome, the thoughts
ne people were busy. They remembered another
etched permanently in memory. It was November
44, the day they left the island by order of German
pation troops, under the urgency of an advancing
an army. On the evening before, the commanding
r had told them to make ready. He had permitted
to take furnishings from their church, knowing
all buildings were to be de-
ed. Some of them had chosen
orsake personal possessions in
r to carry the sacred vessels with
, for their baggage was strictly
ed that day.

ey remembered the old church,
in 1650 and rebuilt in 1747.
thought of the bell which they
removed from the tower that
night. Limited baggage allowed
om for it. They had wondered
t it as they dreamed of a re-
to their bleak but beloved Lop-
t had not been there when they
ned. Finally, after long search-
it was found in temporary use
eighboring Hasvik. Happily
agreed to leave it in the bar-
-chapel until Hasvik, also,
d have a new church. Then it
l return to the new tower in
ld surroundings. These people
ht of these things that late
day evening as a new bell
its welcome.

they were ready for their festivities of dedication. A new church had been erected, after temporary quarters in the school. They came to the service at 11:00 a.m. in boats from other places in the congregation's area; others came walking along the island's paths. They filled every corner of the small church. Twenty boats, large and small, sat quietly offshore. Many times in the year stormy seas would keep people from church, when no small boat would dare approach the shore, but this was not such a day. God had been good.

Bishop Alf K. Wiig, bishop of Nord-Halogaland, stood before the old altar. Placed in the church in 1695, it had found its place again. Eight pastors, including the two Americans, came to the altar with sacramental vessels and altar books. Many of these, also, dated back to 1695. With strong voices the congregation worshipped, and with attentive ears listened to their bishop's dedication message, as he reminded them how God uses suffering and sorrow to work His way with men.

At the close of the service the two "outlanders" were specifically addressed, with greetings and much grate-

NLC Photo

U. S. Lutheran leaders who attended the executive committee meeting of the Lutheran World Federation at Trondheim, Norway, July 27-August 2, 1953: (l. to r.) Dr. Carl E. Lund-Quist, executive secretary; Bishop Hanns Lilje, Hannover, Germany, LWF president; Dr. J. A. Aasgaard, president of The Evangelical Lutheran Church; Dr. Henry F. Schuh, president of the American Lutheran Church; Dr. Henry J. Whiting, director of LWF's department of Lutheran World Service; the Rev. Raymond M. Olson, ELC stewardship director; Dr. David L. Ostergren, LWF representative in Britain; Dr. Paul C. Empie, NLC executive director; Dr. Oscar A. Benson, NLC president and president of the Augustana Lutheran Church; Dr. Fredrik A. Schiotz, executive secretary of the NLC's Commission on Younger Churches and Orphaned Missions; Dr. Stewart W. Herman, executive secretary of the NLC's Division on Lutheran Co-operation in Latin America; and Dr. Franklin Clark Fry, president of the United Lutheran Church in America.

fulness to the American Lutheran Churches for the 40,000 Norwegian *kroner* (about $5,700) used in construction. This money had been set aside from earlier Lutheran World Action funds, for this rebuilding. Dr. Schuh, who was the official representative of the American Churches, told of the joy and blessing which had come to the givers. He spoke of it all as the work of God in the hearts of His people, which leads both the giver and the receiver to give thanks to God. The money from Lutherans in America, he said, was their proper response to God's blessings. He had already blessed U. S. Lutherans, in accordance with faithful promises.

The church, though small, would be a sufficient house of worship in Loppa. It had cost 162,500 Kr. Of this, 80,000 Kr. had come from the church department of the Norwegian government. The money from America had been one half of the amount provided by the government, which is the formula adopted for the reconstruction of twenty-six churches destroyed across the Finnmark area of Northern Norway. The Loppa church was the eighth to be completed. At least three are scheduled for completion in each succeeding year.

While this seems a very slow schedule for rebuilding these churches, and many are impatient, there have been temporary barracks-chapels. Lutheran World Action funds had moved in immediately after war's end to provide all funds necessary for this. It should also be noted that this same LWA grant of $1,000,000 provided six church boats to be used in reaching these people as they began to rebuild their homes and lives again. This same grant even now is sharing in the construction of parsonages in the amount of 20,000 Kr. for each (nearly $3,000).

The people in the Churches belonging to the National Lutheran Council had reached out from their homes and their altars, through LWA, to speak of Christian love and faith at Loppa, and at all these other points scattered across the north coast of Norway, they are gratefully and prayerfuly remembered for those gifts. The experience of August 9 is witness to that which God can do with money when it is sent out to do His work in the world.

The day at Loppa was not ended with the dedication service. In the afternoon was a children's service, with Holy Baptism, followed by a celebration of the Sacrament of the Altar. A banquet in the school building brought the day to a close, with many grateful words spoken and with many earnest words to be brought back to the U. S. As dismissal time came, the group joined hearts in the exceedingly true and significant words of a hymn, words sung that morning and again as the last of the boats left anchor that night:

Built on the Rock the Church doth sta
Even when steeples are falling;
Crumbled have spires in every land,
Bells still are chiming and calling
Calling the young and old to rest,
But above all the soul distrest,
Longing for rest everlasting.

There it was again—"The Bell!"—that wel
Saturday night, and the promise of the retur
old bell to the new tower took on new mean
"bells are chiming and calling." The Church c
in its timelessness, does rise up because it is of G
new church at Loppa, as well as others in its c
brought a reassuring chapter in Christian Ch
tory as it revealed the patient grace of God
brought a sober chapter, as it raised the questio
virility of the Lutheran faith to keep on raising
Surely, Lutherans in Norway, in America, a
other lands must confront the necessity of eac
tion possessing the inner faith which produ
churches and makes of them a truly significan
of truth among men. It was an old Roman
"Unless the temple is arched and buttress
within, that temple will fall into the dust,"
spoke of man, not his buildings!

That church bell at Loppa lingers as a wit
enemies from without cannot destroy the
Church, but that enemies from within a man
such bells finally hang silent and alone. It is ou
whatever other generations do, to give ours
our means to keep the church "Built on th
with an unwavering conviction that it must

CHAPLAINS' TRAINING SCH

For the fourth consecutive year the Chaplai
First Army Headquarters, is supervising
Chaplain Branch Training School at Cam
New York. Five two-week sessions are being
for training Reserve and National Guard chap
are ministering to the many Reserve Forces
meet in their civilian communities two or
nings per month.

Planning and supervision of this training
one of the responsibilities of Chaplain En
Midboe, who has been stationed with the
Section, Headquarters First Army, for the
years.

The purpose of this training is to qualify th
Forces chaplains for a better ministry to their
to hold them in readiness for call to active du
of an emergency. These one hundred fifty

(Continue

obility—A Threat and a Challenge

H. Conrad Hoyer

ica is on the move, 30,000,000 strong! Twenty per f the American people changed their addresses the past year. Half of these moved to a different ne of every eight who moved, settled in a differ- ite. Church people moved at about the same rate rest of the nation. These facts of mass mobility nerica have been fairly well established. We are eginning to realize how they affect our churches ur society.

ar as the Church is concerned, these facts mean wenty out of every hundred members change addresses within a year, and ten of these move different city, presumably to a different parish orhood, and beyond the effective reach of the where they belong. These facts also mean that average church neighborhood, one tenth of those ve there today are new, having moved into the orhood during the year. During a ten-year period, f the people of a neighborhood will have moved nd their homes will be occupied by others. In areas the change is less radical than this average, rse; in still others, changes are even more dramat-

erms of the National Lutheran Council Churches, esent mass mobility means that 400,000 baptized ers move from one parish neighborhood to an- each year. One hundred thousand members move one state to another during a twelve-month period. threat and the challenge to the Church in this on deserve serious attention. American Missions s of the Churches are striving to establish new egations in the many rapidly expanding new orhoods, in order to bring the Gospel to those ettle there, and at least one hundred new congre- is will have been planted in new communities g 1953 by NLC churches. The National Lutheran il, through its Division of American Missions, stablished emergency ministry programs to serve thousands of people in the boom construction unities in Paducah, Kentucky; Aiken, South ina; Portsmouth, Ohio; North Richland, Washing- nd other places.

actions are necessary and important. However, of those who move, leave neighborhoods with es, and settle in neighborhoods that already have es. These can be reached and served only by the al concern and the co-operative effort of the es from which they move, and the churches in ighborhoods in which they settle. Two construc- eps have been taken in recent months to help egations follow their members-on-the-move.

The first of these is the publication of the All-Lutheran Directory. This directory, published by the National Lutheran Council, lists every Lutheran congregation in America by state, by city, and then by address. Synodical affiliation is also indicated. New congregations, organized since 1951, are listed on a supplementary page. The directory will soon be available at the church publishing houses.

With this directory a pastor, or a church committee, can quickly discover whether there are Lutheran churches to serve their members who are away from home. They can inform the members of the addresses of these churches, and they can report their members to the church as located in the neighborhoods where they have settled.

A second forward step is the unification of forms and procedures for the Membership Contact and Transfer Service of each of the churches in the National Lutheran Council. Every congregation can easily refer its members-away-from-home directly to churches in new neighborhoods, as it can report the names and addresses of these members to the Membership Contact and Transfer Service at its church headquarters. This Service will then refer the name to a nearby Lutheran church.

These constructive steps are tools for the churches to use. Primary responsibility still remains with the congregations. Promptness is imperative! The person who moves responds to the church in his new community much more readily if he is contacted and invited early. To serve effectively and well a congregation must take three steps:

(1) Check its membership address list regularly, and refer those who move out of the parish neighborhood to Lutheran churches in their new neighborhoods to its Membership Contact and Transfer Service. Letters to the members, encouraging them to seek worship and fellowship opportunities in their new neighborhoods, will be a real encouragement to them. Congregations may find it helpful to assign to a spiritual committee the responsibility for keeping address lists current and reporting removals regularly.

(2) Follow referral notices promptly by letter and by personal call, to assure the new people that they are welcome. An Evangelism committee in the local congregation may be used to assist in prompt follow-up contacts.

(3) Make sure that the spirit of the congregation is truly that of a Communion of Believers, rather than that of a club for those who are well pleasing to one another, so that the "stranger at the gate" will be as welcome at worship as the "son of the congregation."

A Lutheran Hitch-Hiker Abroad

It took Roger S. Johnson a year and day to return from the World Convention of Lutheran Youth at Hannover, Germany, July 25-August 3, 1952.

The twenty-two-year-old history student of Oakland, California, who was head of his area's Lutheran Student Association and hopes some day to be a pastor, hitch-hiked his way back from Hannover to the United States via Denmark, Sweden, Norway, Scotland, England, Germany, Luxembourg, Switzerland, France, Spain, Italy, Egypt, Lebanon, Syria, the Holy Land, Greece, Yugoslavia, and the Netherlands.

But this slight deviation from the direct route was not the only reason why Johnson returned a bit later than he had originally planned.

In between he also managed to spend two semesters studying theology at the University of Goettingen in Germany.

When young Johnson last summer said good-bye to his folks and to fellow Luther Leaguers of Havenscourt (Augustana Lutheran) Church in Oakland, he didn't know all this would happen to him.

He went over to Europe with a small grant from the Lutheran Student Association and some savin own, figuring that the money would hardly c farther than to Hannover and back.

He did, however, pack an American flag. flag, fastened to a big sign saying that here w dent who would like a lift to the next place like a charm as soon as Johnson stepped Europe.

He landed in La Havre, France, which is qu from Hannover, and together with two frie California decided they could just as well a little detour to the convention place.

The detour brought them to the Guernse in the English Channel, all over France, to World Federation headquarters in Geneva, France, where they joined a pre-Hannover m Strasbourg and were invited to take part in a down the romantic Rhine to Hannover.

On their way the youngsters never failed Protestant churches, and found that the w Protestant community expresses itself in hospit They also learned that haystacks may be as co but much cheaper than hotel beds.

Johnson, who went to the youth conferen special interest in spreading word of the Ame cept of stewardship, did not know that di convention the Church of Hannover would a scholarship to study at the University of G

When he got that offer, he cabled home warmer winter clothing. First he got an inq whether America wouldn't be just as good a studies, then the clothes.

Right after the convention in Hannover t Californian joined a group of students wh Berlin for a post-Hannover rally, arranged for fit of East German Lutherans who had be from Hannover by their Communist rulers.

Instead of returning direct to Goettingen Germany, Johnson decided to hitch-hike ano detour, this time via Denmark, Norway, Swe land, England, Luxembourg, France, and Spai

In Norway he visited relatives. In Sweden part in a convention of the Scandinavian Chr dents' Movement.

"When I compared the easy-going and satis dinavian students (who were so like our fellows) to the tense youth of East Germany to faith as their last bulwark against atheisti ianism," said Johnson upon his return to N

NLC News Photo

Visiting with Miss Carolyn Moll, daughter of Edwin Moll, director of the LWF Near East Branch.

t couldn't help but feel the free students aren't
grapple with the world situation."
ison crossed the North Sea and landed in Scot-
n time for the great Edinburgh Music Festival—
hough he had no tickets reserved.
found that the stories of Scotch stinginess weren't
One lady who happened to sit next to him in a
terian church pew invited him for a wonderful
. Other Scots arranged free entrance to all the
events of the festival.
ondon, Johnson found an invitation from another
can student to join in a hitch-hike journey to
The friend had wired from Finland, but they
Luxembourg.
ple in the streets of Spanish cities frowned when
ed for Protestant churches," said Johnson here in
York. But the American students found fellow
ants anyway.
Madrid they were placed in a Protestant hospice
id 60 cents per day for a nice room and three
neals. That was even less than the average travel
es Johnson paid on his tours of the old world.
verage amounted to some $1.50 per day, he said.
read word among American tourists in Madrid
ere were two young students with European
licenses who would be glad to take the wheel
American tired of driving.
orked out better than expected. A couple from
, tired of the narrow Spanish roads, gave them
ar to bring back to Paris by whatever route the
men cared to use.

November to February, Johnson studied theology
University of Goettingen and spent his free time
German church groups to tell them of steward-
practiced by American Lutherans.
ems," he said upon his return, "that some people
have quite serious doubts about the American
of stewardship. They say it has no theological
tion, but is just an outgrowth of circumstances
which American churches developed."
nan students have March and April free for re-
to round out their studies. Johnson got out his
an flag and was soon in Geneva. From there he
led to Italy. He spent several weeks in Italian
oping to find a ship on which he could work
to the Holy Land, but was unsuccessful.
ever, in Naples he found a Turkish boat on
the voyage could be made for $30—class 3-B,
means way down and with no food at all."
he way he saw Alexandria, Egypt, then landed
t, Lebanon, from where a German businessman
m a lift to Damascus.

Anxious to get to Jerusalem in time for Easter, Johnson rode with an American diplomat to Amman, where he met George Hamer, an American Lutheran layman working for the Point-Four program, then hitch-hiked to Jericho, crossed the Jordan River, swam in the Dead Sea, and was in Jerusalem on the day before Palm Sunday.

Under the auspices of Dr. Edwin Moll, director of the Lutheran World Federation's Near East Branch, Johnson spent Easter holidays in Jerusalem watching numerous colorful processions of all faiths and attending not only Protestant but also Roman Catholic services.

He also had ample opportunity to see the appalling conditions under which some 800,000 Arab refugees live in camps all around Jerusalem.

The young man found that though refugee life has made all these people look ragged and incredibly poor, many of them are people with higher education.

He saw that the LWF-run Augusta Victoria Hospital, considered the largest and best equipped hospital in that part of the world, was so overcrowded that every week some 400 of the refugees waiting at the gates had to be turned away without even being seen by the doctors. He heard that of those who were turned away some 10 to 12 per cent would go back to their tents to die unattended by doctors.

He also saw and heard that the Lutheran World Federation is highly respected by Arabs who otherwise do not have too kind thoughts of Western agencies, and he participated in distribution of Lutheran World Relief milk or milk powder which daily helps to save lives of thousands of children.

He observed that while the Arab refugees got oil, flour, and some other foodstuffs, amounting to about half of the calories required for a healthy diet from the the UN, they did not get any fuel to cook with, and that small boys daily walked up to ten miles to search for brush and to carry huge bundles of it home.

In a Point-Four truck, Johnson rode back to Beirut where he managed to board a Greek horse-transport ship bound for Saloniki. He only had to make a token payment but spent days among horses "which do, I found, get sea-sick."

Though there are practically no cars on the bumpy roads of Yugoslavia, Johnson managed to get free rides through most parts of that country, too, by contacting foreign embassies and waiting for lifts from diplomats. He found Yugoslav Protestants free to worship but observed that on the whole people were much more afraid to talk about the regime than they had been in Franco's Spain. "When I asked people on trains or elsewhere what is the average wage of a worker," he

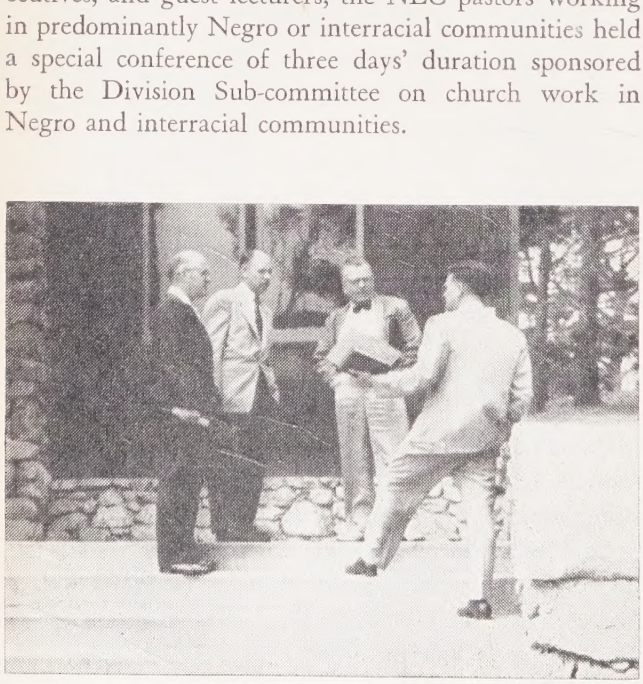
(Continued on page 843)

Neither Race Nor Clan

That's your concern—not mine!" This was the answer of a churchman a few years ago when he was asked for an opinion about mission opportunities in Negro neighborhoods of his city. If there ever was a general attitude that the evangelization of minority groups was not the concern of the Church at large but the sole responsibility of certain communities or boards, then this attitude is changing. More and more church people are realizing their missionary responsibility to *all* people—including the Negro. In NLC circles there is an ever greater emphasis on such facts as: "In Christ there is neither race nor clan. . . . We must be concerned about all people. . . . We must plan and work together that somehow the Gospel may be brought to all fellow Americans." Examples of this new concern and cooperation have been in striking evidence during the past months.

The American, Augustana, Evangelical, and United Lutheran Churches co-operated in bringing their missionaries in predominantly Negro or interracial communities to the Division-sponsored Mission Institute at Camp Wawasee, Syracuse, Indiana, July 13-17. The institute called for the same considerations as those at similar gatherings of Home Mission pastors throughout the nation: "The motives, message, and methods in American missions."

After four days of most profitable discussion and fellowship with other home missionaries, church executives, and guest lecturers, the NLC pastors working in predominantly Negro or interracial communities held a special conference of three days' duration sponsored by the Division Sub-committee on church work in Negro and interracial communities.



Dr. Philip S. Dybvig, second from left, with a group of California pastors at the Home Mission institute held at Asilomar, California.

Thirty-five pastors and church workers int this phase of Kingdom work remained for a consideration of special problems and opport their respective fields. The church bodies re were the American, United, Augustana, and E Lutheran Churches.

The conference, first of its kind as far as the bodies are concerned, was of inestimable value ing together missionaries from all parts of th It held the interest of its participants in sessio and three hours' duration without interruptio conclusion, missionaries enquired about the of a similar conference in 1954. This will be d by the Division Committee.

The theme of the special conference was "Th and Her Ministry" with such considerations as

I. The Lutheran Church: a Teaching Churc fessing Church; a Worshipping Church; a Church.

II. The Pastor: Prepares Himself for His C for Each Task; Devotes His Life to Christia Plans and Organizes His Work—Assumes R ity and Manages the Affairs Entrusted to Hi His Congregation.

Among the questions of the discussion peri tion was given to: How Can a Parish Worke to Best Advantage by a Congregation? Wha Done to Find More Prospects for the Minist Is the Place of a Pastor's Wife in the Progr Congregation? When Segregation Breaks Do Then? How Can Negro and White Work Most Effectively in the Church?

In discussing the Negro spirituals, the passed a resolution suggesting that a few o spirituals be included in forthcoming hymn

Dr. H. Conrad Hoyer summed up the p the conference in the words: "The Luthera with four centuries of history and backgroun certain parts of the world, take too much fo as we reach into new areas and make new f need to rethink and restate our principles, emphases, and approaches. This, in part, is th of our coming together."

Although the conference was interracial synodical in nature, there was no evidence the presentations and discussions provided on the fields.

Whether church work or the race questio cussed, the conclusions were, "We must wal

d as Christian brethren if a strong Church is to be lt to the glory of God."

nother indication of co-operation and concern was evidence as pastors and a deaconess of two church lies gave Christian instruction and guidance to a up of 75 young people and other visitors at the ual Bible camp, Tuscaloosa, Alabama, during the week in June. The camp is a part of the educational gram in the South under the direction of Pastor vid Conrad, educational secretary.

Sunday school teachers' conference is scheduled for tember in Montgomery, Alabama, while the sub-mittee and other interested church executives from North and South will meet in Jackson, Mississippi, give consideration to plans and strategy for expand-work in the South.

ese are not the only signs of concern and hope. sion boards and their executives are watching with n interest and are co-operating with existing con-gations in changing communities on the east and t coasts and in the industrial areas of the Great es Region. Their search is for men willing and to meet challenging opportunties; their prayers can summarized in the words "God give us men—for a e like this. . . ."

n New York, Brooklyn, and Chicago, Pastors Schro-, Teichman, Dugan, and Johnson are leading the cession of pioneers in their approach to changing nmunities. Former church members have moved or moving to new localities and new neighbors of an-er color become their friends and parishioners. With w meaning these pastors and their congregations are ging: "But the Church of Jesus constant shall re-in."

n Philadelphia, Cleveland, and Toledo, congregations e relocated while mission boards have called Pastors on, George, and Youngblood to continue the Gospel nistry in the respective communities.

he question is often raised: "Is this the policy of Church in every instance?" The question cannot answered with a "yes" or "no." By its very nature Lutheran Church works by giving direction—not lers.

he mission boards naturally are desirous of continu-the ministry of the Church wherever it is needed. case there are no plans for relocation, the Church continue its ministry wherever existing congrega-ns co-operate and are willing to make their places worship available for an inclusive program. In cases relocation, Lutheran mission boards are inclined to tinue the ministry of the Church in buildings dedi-d to the service of Christ—*if* the congregation is ling to make the facilities available at a reasonable price, *if* funds and pastors are available at the time of the negotiations.

Mission boards are willing to revitalize church or missionary programs in changing communities, to open new missions in North and South as men and means become available; congregations are inviting new neighbors into membership; but even this does not constitute the whole story. Colleges and seminaries are co-operating by recruiting and training pastors and church workers. Lutheran pastors in large congregations such as in Blue Island, Illinois, and near Leesville, South Carolina, take time in their busy schedule to conduct branch Sunday schools and services in neighboring communities.

A new day has dawned for the Lutheran Church in Negro and interracial communities. Realizing that in Christ there is neither race nor clan, the Church is concerned about building *enduring temples*—not *temporary tabernacles* in communities.

People may come and go, "But the Church of Jesus constant shall remain"—in her service to *all* people.

Chaplains' Training School

(Continued from page 830)

representing Catholic, Jewish, and all Protestant denominations, have expanded their ministry to the Armed Forces by meeting regularly with these Reservists and National Guardsmen who stand in combat readiness in defense of our free way of life.

An outstanding event during this summer's school encampment was the visit of Chief of Chaplains (Major General) Ivan L. Bennett on July 29, the occasion being the 178th anniversary of the Army Chaplain Corps.

Chaplain Midboe encourages Lutheran clergymen everywhere to visit the nearest Reserve or National Guard headquarters in their communities to ascertain what possibilities exist locally for this type of ministry to the millions of young men involved in the Reserve Forces set-up today. Many vacancies for chaplains exist in these units, and unit instructors are more than eager to have these vacancies filled by qualified clergymen. To those who find themselves in communities where such a ministry is possible in addition to their parochial duties, a mission hand is beckoning to them and inviting them to push back the frontiers of their ministry to include a substantial number of young men in the formative years of their lives who will look to the Reserve chaplain in their communities as a leader and guide in spiritual and moral matters. He will likely be the only pastor many of them come in contact with from week to week.

Mass Assembly of German Protestantism

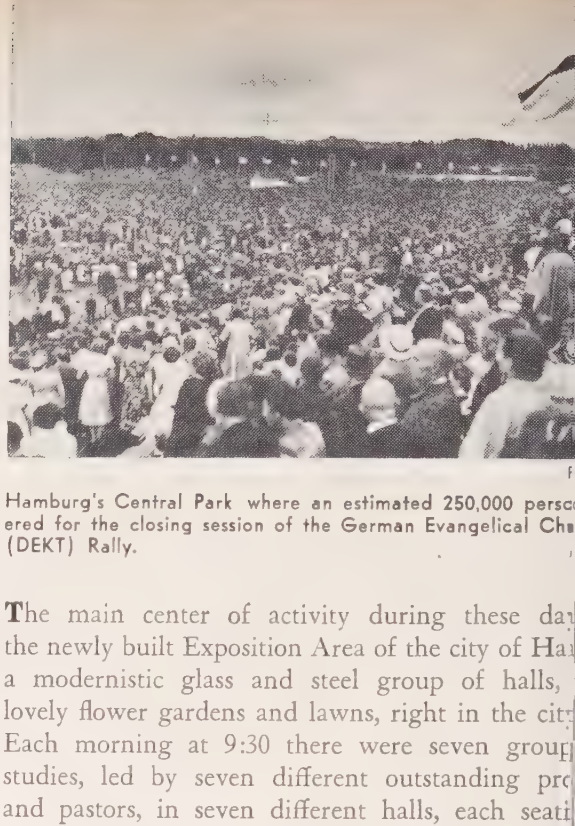
Richard Solberg

EXCERPTS FROM A LETTER

It has been a great experience to attend this fifth mass assembly of German Protestantism. This time more than 10,000 people out of the East Zone received passes to come to Hamburg; and they came—trainloads of them. Thousands of West Germans came also, so that the attendance must have been well over the 250,000 mark. The opening service, at 5:00 p.m. Wednesday, was held out of doors, in the shadow of the big 17th century St. Michael's Church in downtown Hamburg. A huge platform was erected and an altar on the platform, above which towered a fifty-foot cross. This big church (seating between three and four thousand) was burned out during the war, but its walls stood, and all has now been rebuilt. But all around it there are vacant places where buildings once stood which were destroyed, and from which all rubble has been cleared away. In these open spaces stood the crowds—probably 60,000 people—a solid mass against a backdrop of white flags, marked with purple crosses.

It was most impressive to walk among these people, as we did, realizing that every one of them had a story to tell—and a need for the Gospel, too. Under our feet were the dust and the broken remnants of destroyed buildings. Up above was the clear blue sky, the tall wooden cross, and the soaring tower of St. Michael. And I couldn't help feeling the significance of the big golden hands of the tower clock as they moved slowly around the numbers of the dial. Time is of the essence, and the Christians of the world—and not least of Germany—were being made aware of it.

Old Bishop Schoeffel of the Hamburg Landeskirche preached the sermon, but much more impressive were the brass choir and the wonderful singing of 60,000 voices, joining in the hymns: "Wach auf, wach auf, du deutsches Land. Du hast genug geschlafen." (Awake, awake, German land, you have slept long enough.) And the common confession of faith and the Lord's Prayer, rising from that mighty crowd, were enough to give a thrilling chill up and down one's back.



Hamburg's Central Park where an estimated 250,000 persc ered for the closing session of the German Evangelical Ch (DEKT) Rally.

The main center of activity during these da the newly built Exposition Area of the city of Ha a modernistic glass and steel group of halls, lovely flower gardens and lawns, right in the cit Each morning at 9:30 there were seven grou studies, led by seven different outstanding pr and pastors, in seven different halls, each seati tween 2,000 and 6,000 persons. We attended th watched people by the thousands jam the hug and sit on the grass outside while the fortieth of Isaiah was discussed. Read that chapter, keep German Church in mind—and especially the Eas represented here by 10,000 people hungering for assurance of God's might, His love and care, a ultimate triumph of His Kingdom.

After the one-hour Bible studies there were study groups in these same halls, each of which t one aspect of the overall theme: "Do not thro your Christian confidence"—in the Church, the in politics, in the city, in the small village, amc refugees, in the economy. Outstanding speaker with these topics, and in the afternoon smaller discussed them. In between, and often overlapp cause no one could possibly take in everything special types of meetings: youth, women's movies, Christian drama, marvelous music in churches, Communion services, street evangel The organization of such a meeting was amazin believe me, the city of Hamburg knew the was stirring in its midst, an awareness which Ha especially needs. In one big pavilion I saw tal up to feed 10,000 people at one sitting. East Zone were fed free of charge, and much of the food purpose came from outside, not least from the

One can only marvel at such a demonstratio we must be careful in dismissing the European

'formal" organization when we witness things like True, it is a mass expression—and probably too or much personal Christian expression by individ--but when one thinks of these many thousands ning to Bible study, it is overwhelming. If we e that God's Word is a Means of Grace, then the Holy Spirit had channels into the ears and s of more people than the apostles reached on cost.

Dr. B. M. Christensen of Augsburg was present this morning with Pastor Carl Mau and me, and he was very deeply impressed too. This Kirchentag, headed by laymen, is one of the many very hopeful signs in the German Church. Incidentally, since it includes all the 28 Landeskirchen of Germany, it crosses the purely confessional lines of the Lutheran Church and thus is numerically much larger than was the LWF assembly, for example, at Hannover last year.

om Foreign Fields

Rolf A. Syrdal

iagascar

ollowing information has been received from Miss Anderson from Ambovombe, Madagascar:

e will be opening the school here shortly. Lyla nd will be coming out any day now to help us rted. We are able to get only one teacher besides f and the sewing teacher, so I'm sure we will our hands full. We could easily have enough chil- here for both schools if we only had the teachers. ope it will be possible to open the other one also e near future. The teacher situation is not a very t one right now.

surely have been looking forward to beginning here, though I must confess with some fear and ling also. How thankful we are for the founda- ve received in language study, though I can't help vy those who are over the language hump. It will a while to catch on to this Tandroy dialect. They achers learn fast, that's encouraging.

om August 6-9 we attended our Isan-taona meet- at Behara. It was such an inspiration to be there o see the large number of people who came out. hurch was packed for most of the meetings. About ceived Communion on Sunday morning. Some messages were given from the Word in which l emphasis was placed on the witness of individual ians and not just the church workers."

an

ollowing missionaries, Sorensons, Gilbertsons, and ans, sailing for Japan, sent the following greet- ortly before arriving in Japan:

r summers have been eventful, and now we are for language study in preparation for an active ry among the Japanese. As we approach her , we are mindful of the magnitude of our respon- es and our own personal inadequacies. As never we stand in need of God's continual favor. Our is that we may be faithful to the trust given us God and our Church.

"Among pleasant experiences has been that of meeting and knowing Capt. Fuchida, who is returning to Japan from an evangelistic tour in the United States and Hawaii. You know him as the leader of the Pearl Harbor attack on Dec. 7, 1941, and as a man who since the war has been led to Christ.

"There are approximately 30 missionaries aboard from the Methodist, Baptist, Evangelical and Reformed, and Lutheran Churches. Our fellowship with them is real joy."

Miss Ruth Herbst has written the following account of a trip made in Japan for orientation and study:

"Yes, I am still in school and am very mindful that you students in the states have already had your graduation exercises and perhaps are intensely busy with your various summer jobs. Summer study is mostly review of the last half year's work, and in this language especially, how necessary review always is.

"At the time of our last test there were several days of vacation again, and the school had planned a one-day tour to nearby Enoshima Island and the city of Kamakura. It was possible for me to go at the last minute, so I was able to enjoy that breath of fresh air and new surroundings and sights. The school had rented two large buses so that we could all travel together the 2½ hour trip. On these kinds of tours there are the disadvantages of passing through too swiftly, seeing only the 'sight-seers' spots, but now when I am able to go sometime on a more leisurely trip, I will know something about it, where to go, etc. The fellowship with the language school students (they are mostly missionaries) is meaningful, and we have also made some very fine friends with members of church bodies other than Lutheran who have come to Japan to proclaim the Name of the Risen Jesus Christ as we have. Enoshima Island has been widely publicized as a 'picture island,' a rather attractive wooded spot about 1½ miles in circumference whose shore line is broken by many cliffs and inlets. The principal spot on the island is the 'Dragon Cave,' which is said to have been the abode of

a dragon and in which now is enshrined an image of Benten, the goddess of luck.

"We travelled along the coast from Enoshima to the nearby city of Kamakura, which is a popular resort and a center of many shrines and temples. This city was once the center of the government, and even today there are many stories and legends that tell of its former fame and glory and wealth; there are still many reminders that Buddhism has a very prominent place in the lives of the people and is still attempting to hold these Japanese people.

"We are able to see many temples, shrines, and other objects that have had great significance to faithful Buddhists, but I will take time and space to tell only about two that impressed me the most. We walked first up the hill to the Hase Temple in which we saw the eleven-faced Kannon or image of the goddess of mercy. This image was made of a single camphor wood piece, is over 30 feet tall, and is supposed to be about 1200 years old. Though it was heavily gilded, it was sad and gruesome looking; it is difficult to imagine how it can be anyone's object of worship. The Buddhist priest there in the temple gave us some literature that told about the legend which was built around the making of this image of the Buddhist goddess of mercy. There was also a genuine appeal for money 'to restore and preserve an historical landmark and church to posterity, that when time shall have blended the present living with the bygone dead, Hase-Dere (the image) may still stand in Kamakura to point a moral to future generations. . . .' The pamphlet said, 'Buddhism is no narrow creed confined to one community or nation . . . it is the law of the universe . . . it is the law of cause and effect . . . and yet governing the most trivial circumstance of men's lives and providing a means of salvation and eternal happiness benevolent and welcome as light in a dark night.'

"The Daibutsu or great Buddha was the second thing that impressed me very much. It is a bronze figure in a sitting position of one of the Buddhist divinities, over 42 feet tall, the eyes alone are three feet, five inches wide. It is quite a domineering figure weighing supposedly 92 ton. The position of the hands of this Buddha is significant—the hands are lying in the lap, palms upward and thumbs touching, the Buddhist sign for steadfast faith. The half closed eyes are supposed to appear as gentle as those of a child that seem to watch one through the eyelids. 'The expression on the face admirably depicts the perfect repose and passionless calm which is the root idea of the Buddhist doctrine.' It is possible for one to go by staircase inside the Buddha to the shoulder height of the image.

"This is just a slight glimpse of the darkness of the world and the chains of slavery that Satan has effectively brought about here in Japan. What can we do to make an impact here? How can we best re millions of people? What must we do first? time and money and missionary personnel enough? What is right to expect from Go works through us?"

Zululand

From the Rev. and Mrs. Richard Evenson in we have the following news from a recent lett

"Recently we have opened a new preachi about 12 miles away in the Mkuzi Game Rese area is closed to tourists because it is being use control of the dreaded cattle disease Nagan some years ago nearly wiped out the cattle in The disease is spread from wild deer to cattl tsetse fly. In the Reserve many Zulus are emp control of this disease, and it is to these that w our services every two weeks. There are no so the meetings are held under a huge wild It's fun entering the Reserve, seeing the wild along the way, but better yet to tell the peo the 'Lamb of God' who taketh away the sin world! We pray that the seed sown in those h bear fruit for eternity. Lee usually brings h to lead the hymns and to attract other listene outdoor service.

"In May we held evangelistic meetings Tshaneni with the Rev. Andreas Magubane as This Spirit-filled Zulu pastor presented the W vation in a living vital way to these people, usi illustrations which made the situation more them. A number of people gave their hearts to during this time, and we can see changed l result. Our former kitchen girl, Lia, is now Bible school; she said to us one day, 'If I we I surely would want to be an evangelist.' We she might find some way in which she can t the Lord with her life, as is her desire.

"In July we loaded up the pick-up with a Zulu young people and drove 160 miles to Bi at Entumeni Mission Station. Friends in Am sent funds to Miss Emma Eide, our youth making this camp possible. An interesting a ing program had been planned for them, Bible study, mission studies, sermons, quest answers, games, colored slides, bonfire, etc. H opinion seemed to be the same. 'It was w Let's do it again next year.' This was the f camp ever held on our field. Our young Z seem to be waking up to see the difference nominal Christianity and a true living faith May it spread throughout the Zulu Church, and old alike."

istrict Presidents' Retreat

V. T. Jordahl, Secretary

e College of District Presidents re-elected Dr. H. L. ss, Pacific District, chairman, and Dr. V. T. Jordahl, ıth Central District, secretary, at its annual retreat d at Pacific Lutheran College, Parkland, Washing-, August 7-11. It is the aim of this group of church cials to gather once a year for the purpose of prayer, ditation, Bible study, and fellowship, and to review work of the Church and to consider the opportuni-; and problems confronting our beloved Church in r day. By invitation of Pacific Lutheran College, the sions were held in that institution. Dormitory and rding club facilities made it possible for the presi-its' wives to be present. Present were all district sidents and Dr. S. C. Eastvold, first vice president of ELC.

)r. Loyal Tallakson, North Dakota District, directed Bible study and prayer sessions basing the medita-ns on the Letters to the Churches, Revelation 1-3. valuating Our Work As District Presidents," was sented by Dr. Martin Anderson, Eastern District; casional Sermons" by Dr. V. T. Jordahl; "Ordina-n of Persons With Physical Handicaps" was given areful study both from the standpoint of Scripture d of historical precedent.

The "Merger Movement," especially as it may affect districts, was given considerable thought and study. ıe Merger Sub-committee on "Polity," represented by O. G. Malmin and Dr. P. S. Dybvig, was asked share one session. The district presidents presented the committee a number of suggestions and proposals sed on actual experience in the field of district admin-ration, such as the size and number of districts, the ation of districts to the general body, the power of trict conventions as compared to more centralized ntrol, the size of the general convention, the place home missions in district administration, the election general board members by district conventions, and like.

As customary, the problem of vacancies, realignment parishes, and other "casualia" came up for considera-n.

The mountain-top experience, a term that we at times prone to use too glibly, became a reality to the mbers of the Conference as we ascended in Pacific llege buses to a high point on majestic and towering . Rainier. There President Gaylerd Falde, California trict, preached the sermon, and Dr. H. L. Foss con-cted the worship service.

The Pacific Lutheran College staff and Dr. S. E. tvold made thorough preparations for a delightful in the West Coast town of Parkland. A cruise on the Bay and a tour of inspection of Home Mission stations brought to a close a most profitable and inspiring meeting. The district presidents, sensing the great responsibility resting upon them during this great day of unprecedented opportunities, solicit the prayers of the people that under God they may serve Him and His Church in true humility and in genuine loyalty.

Laymen's Sunday to Be Observed

Loren M. Ness

The Brotherhood of The Evangelical Lutheran Church will sponsor a special program and observance of Laymen's Sunday (sometimes known as "Brotherhood Sunday") on October 18. It is expected that all congregations will co-operate in this effort to bring before every man in the Church a consciousness of the place of the layman in a total program of stewardship.

As a significant part of this special observance, every man in church on Laymen's Sunday will be given an opportunity to enroll as a Brotherhood Builder and, thus as a supporter of the work among the men of our Church.

Local arrangements in each congregation will be in charge of the officers of the Brotherhood or church council, assisted by the pastor. Complete information and a kit of materials is being prepared and will be made available to each congregation. This will include special Laymen's Sunday service folders in quantities sufficient for use at all services, speakers' material, and enrollment envelopes.

It is suggested that at least two men prepare four or five minute talks on several phases of Men's Work to be given during the service. Suggested outlines will be available. These will cover the basic concepts and objectives of Men's Work, the Brotherhood Builders, and the Scholarship program, and a man's total stewardship responsibilities.

Every man attending services at any of our churches on Laymen's Sunday will be handed an envelope upon entering the church. He will fill in the information requested, place a dollar bill in the envelope, and hand it to the men stationed at the exits. Local officers will forward the information and Builder's Dollars collected to the district Builders secretaries.

As is the practice now, half of each dollar received will be retained by the district for the work of its officers and project directors. The balance will be sent to the national office of the Brotherhood for the Post-theological Scholarship Fund. As one result of this church-wide enrollment of men, it is expected that the

(Continued on page 843)

Speaking of Corpses

Harold B. Kildahl

THE SIXTEENTH SUNDAY AFTER TRINITY
September 20, 1953
Text: Luke 7:11-17

It's not a delicate theme choice, is it? Inclined toward the disagreeable, no doubt. It's a fair subject, though, because you see, not all corpses are alike.

There are corpses alive and dead. Now, to speak of a "living corpse" is a contradiction of terms, a paradoxical thing at best. But take a look.

In every society there are those who breathe, move, eat and sleep, work and play, and all the rest but who are not really members of the society because they live a life of severe detachment—spiritually separated from the milieu surrounding them. They are parasites—living, and yet dead. They don't vote. They don't read and keep abreast of the currents of social progress (or retrogression). They don't know their neighbors, and care less. The life of which they are, ostensibly at least, a part does not concern them. They are alive—but socially dead. In a social sense they are corpses.

In every church there are those who go through the forms of worship, who are attached to the church, contribute their mites, attend to all that is essential for the sake of respectability, but who are not really a part of the church at all—the true Church, that is—because within them pulses no spiritual life, no warmth of the spirit of Christ, no real vitality of the soul, no passionate concern for the souls of others. They are alive, but they are dead—spiritually dead. In a spiritual sense they are corpses.

Now the text tells us that there was a corpse, carried by bearers toward the burial place. It was a sad picture that met the eye of our Lord. He had compassion on the sorrowing, and thus, out of the goodness of His love, He touched the bier and lifted the dead to life. Christ thus fulfilled again the mission He was sent to accomplish—to lift man to life.

Speaking of corpses, there are men who walk but who are dead within. No power of earth can ever make them alive. Society is powerless, the church as such is unable, and man, in himself, though he be wise, schooled, lettered; though he be rich, powerful, a captain of earthly goods, he cannot infuse life, nor can his bootstraps serve to lift him from death to life. Only the Christ of God can call the dead to life, only He can lift man to a life with God, for only He is able to give man re-birth of soul and life.

Death is always sad. A corpse provokes tears. The socially dead, but far more so, the spiritually dead, should wring prayers from our hearts and souls, for you and I know that "speaking of corpses," only Jesus Christ can make them come alive. Amen.

Pastors and Juvenile Delinquency

Magnus

When I get to the bottom of the column I am su to stop, but I may proceed beyond that this tim there is a "Church Council mandate" back of th

The greatest organized force to combat juveni linquency in this country today is the Lutheran p That is a terrific statement to make, so much s I thought a long time before I either said it it down in black on white. But now I say it agai will stand by it: "The greatest organized force to c juvenile delinquency in this country today is th theran pastors." You can quote me on that one!

I mean the parish pastor in the windy city o cago; you out there at Foxhome. I mean you out in Tucson, Arizona; Edmonton, Canada; Anc Alaska; all of you east of Chicago; and all of you ever you are. God bless you and give you st and all zeal necessary in the combat! It's rough, the least.

It is so rough that the Church Council gave time and consideration to it, and from the presid the Church comes this communication:

"Whereas, there are a great many of our con tions that find themselves faced with the necess ministering to unfortunate children and delinqu potentially delinquent youth; and

Whereas, there is as yet no adequate means of m this need within our Church so that such lives rehabilitated to society and reclaimed for God;

Be It Resolved, that we urge our Departm Charities (perhaps in conjunction with the Broth of the Church) to study this matter with a vi definite action."

So you see it becomes a matter of "comman formance." The letter plagues me—it lies there right on my desk—and before it is passed over left for filing, it calls for action.

The Church Council will ask me when it again in February: "What has been done abou

Let us first look at the picture of what is being to combat juvenile delinquency so that this tre wards delinquency is stopped. Before we are th with the series, we shall seek to cover the proc rehabilitation.

A great deal has been done about juvenile delinc in the Church, but I doubt if many are given cre it. That is real "social action!"

There are many church denominations that talk about "social action" today. But I doubt if ther

(Continued on p

Meditations for the Family Altar

Joel Njus

TOWARD THE SEVENTEENTH SUNDAY AFTER TRINITY

e Epistle: Ephesians 4:1-6 — **The Gospel: Luke 14:1-11**

Monday, September 21
LIFE'S GREATEST MOMENT
Read John 1:19-34

The next day he saw Jesus coming ard him, and said, "Behold, the Lamb God, who takes away the sin of the rld!"

This moment was the greatest hour in life of John the Baptist. He had a preaching about the Messiah who to come, and that was a great and ssary work. But now he was able to t the people directly to Jesus of zareth as their Savior. Now he was to direct them to the incarnate Son God. What greater joy than to share others the revelation God had given , to introduce sinners to the Lamb God!

You no doubt remember with thankness a number of bright and shining rs in your life. Great moments that will never forget as long as you live. e you experienced life's greatest mont, the hour in which you were able to nt a lost soul to Jesus as Savior? If know Jesus, that blessed experience be yours.

Jesus, help us point others to Thee. men.

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Tuesday, September 22
THE ANSWER FOR DOUBT
Read John 1:35-51

Philip found Nathanael, and said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph."

John's testimony resulted immediately in two of his own disciples leaving him to follow Jesus. They in turn spoke to others. Philip heard the call of Jesus, "Follow me," and he at once spoke to Nathanael. But Nathanael met the good news with doubts and objections. He was ready to dismiss Philip's testimony as a lot of foolishness. If Philip was disappointed with his friend's reaction, he did not show it. He did not even argue the point. He merely said, "Come and see." He knew there was only one way to meet the doubts of his friend, and that was to bring him into the presence of Jesus. We, too, do well to remember that we do not win people to Christ by seeking to convince them against their wills. We have no proof we can offer that Jesus is the Christ that will change doubt to faith. "Come and see" is still the answer.

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Wednesday, September 23
JESUS ALSO WAS INVITED
Read John 2:1-25

Jesus was also invited to the marriage, with his disciples.

It nearly looked like too many people had been invited to the marriage feast! Imagine the excitement among the servants and the family entertaining the guests when it became evident that they did not have sufficient supplies on hand to care for those at the tables. Here was a domestic crisis of major proportions! How too bad to have this happy occasion marred by such an event.

If those in charge of the wedding had overlooked some of these earthly matters, they had remembered the most important thing: to invite Jesus to be present. And where Jesus is present, things always work out so that instead of too little there is enough. Also of earthly things. Jesus said, "Seek first his kingdom and his righteousness, and all these things shall be yours as well." Happy the home where Jesus is an invited guest. He who is able to supply us with all our needs for body and soul, for time and eternity.

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Thursday, September 24
A NEW BIRTH IS NECESSARY
Read John 3:1-21

Jesus answered him, "Truly, truly, I to you, unless one is born anew, he not see the kingdom of God."

There are those who think that by the cess of physical birth one is also made hild of God. Jesus, however, states ly that one must be born anew to enter kingdom of God. For one who ac- the authority of Jesus, that settles matter. There remains, of course, the stion of "how" which Nicodemus ed. Here, too, Jesus speaks plainly. e new birth is the work of the Spirit. power on earth can give man a new itual life. The power comes from God nself. Life according to the flesh we ive through physical birth; life accord- to the spirit we receive through a itual birth. This life we have in con- ion with Jesus. "He that believeth is baptized shall be saved."

Dear God, we thank Thee for baptism ough which we were born again of the rit. Preserve us by Thy grace. Amen.

\+ +

Friday, September 25
REJOICING FOR OTHERS
Read John 3:22-36

And they came to John, and said to him, "Rabbi, he who was with you beyond the Jordan, to whom you bore witness, here he is, baptizing, and all are going to him."

The crowds coming to hear John the Baptist preach were growing smaller. The reason was that the people were going to hear Jesus instead. The very one to whom John had borne witness seemed to be competing with their master. To the disciples of John, this did not seem right. Their trouble was, they had the wrong person in the center of the picture. John was happy with the way things were going. The morning star fades as the sun rises in the heavens. The less people were conscious of him and the more people were conscious of Jesus, was the measure of the success of his ministry. Religious strife, envy, and discord disappears as we forget ourselves and remember to keep Jesus in the center of the picture. Let us rejoice for each one God uses to bring men to Christ. Rejoice in the success of others.

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Saturday, September 26
GIVING AND RECEIVING
Read John 4:1-14

There came a woman of Samaria to draw water Jesus said to her, "Give me a drink."

The Samaritan woman was surprised that a Jew would ask her for any kind of a favor at all. She would have been even more surprised had she known that it was the Son of God who was asking her this favor. How humble Jesus was! He who fed the five thousand asking this sinful woman for a drink of water. He asked it not for Himself, but in order that she might be brought to the living water.

Jesus still walks in the world humbly asking men and women to help. A cup of cold water for a child, a visit to one in prison, a warm coat for the naked. He asks it not because He is powerless to act, but for our sakes. That through giving we might also be led to ask of Him heavenly riches. The woman of Samaria learned that Jesus had more to give in return than He asked to receive. If you give to Jesus, won't you let Him give to you in return?

Correspondence

REVISED STANDARD VERSION

►First, a most hearty thank you for the stand you have taken in this matter.

Then, a word of appreciation of the invaluable articles written by Doctor Milton.

Finally a hope that these articles will be published in book form. I want a goodly number to give both to some fanatics and to some well meaning but ignorant pastors, evangelists, and radio preachers.

As to the last named, it has been amusing for me to listen to a "vicious critic" read from old King James, substituting *love* for *charity* in I Cor. 13; "In nothing be *anxious* (for the *careful)*" of Phil 4:6. The other morning he read and commented on Matt. 6:24-34, substituting *anxious* for *no thought.*

I wonder how he would read II Cor. 8:1, "We do you to wit of the grace of God."

Please do what you can to make these articles of Doctor Milton available.

(The Rev.) A. E. Distad
Webster, S. Dak.

MORE ON "POLITICS"

►Please permit me to thank you for your "Open Letter to a Group of Indignant Lutherans." I wish to congratulate you for stating so clearly and tersely what is, has been, and must of necessity be the policy of The Evangelical Lutheran Church and of its official paper relative to partisan politics.

I have read every editorial that has appeared in the Lutheran Herald for the last 35 years, and I can not remember ever finding any reference to partisan politics. The policy has been above that. Even if issues have, sometimes, been discussed, such discussion has been above partisan bias and from the viewpoint of a Christian looking at affairs in this world and life.

The editorials you have written I have always enjoyed reading although I have not always been in full agreement with what has been written. It has never occurred to me to feel that, just because you are the editor of the official paper of the Church I belong to, you must of necessity write only what I happen to think right.

We still have, in this country, the right to think and say what we think, so long as what we say or think is not treasonable.

Give us occasionally a prayer for "all who are in high places; that we may lead a quiet and tranquil life in all godliness and gravity." Give us occasionally the story of those of our own number who have risen to positions of trust and high honor. It might be an inspiration to some one else to strive to attain higher things and positions.

It occurs to me that such articles might be more uplifting and inspiring than that the Reverend SO and SO has moved from Hinky Dink and been installed in Hickenloop by the Honorable Reverend SO and SO. Perhaps we are approaching the time that parsonages should be on wheels so as to further facilitate the meanderings of such who can not get along with their congregations long enough the seat of their pants get warm.

No, you are doing a fine job. Keep it up. There ar of us Lutherans yet that are not indignant because yo praise to the son of a parsonage.

(The Rev.) S. Theo. Sever
Lanesboro, Minn.

THE "SOCIAL GOSPEL"

►Permit me to thank you for your editorial on Hunting. It is very much to the point. And I hope do a lot of good.

Let me say, however, that I do not fully agree wi in everything you say. I refer to what you say abo "Social Gospel." I believe you are right as far as the you make is concerned. That interpretation of the Gospel" which you set forth has no doubt been the pretation of many superficial and modernistic pre and has made them, as you say, "an easy prey to al of radicalism."

But I do not believe that your characterization fi like Washington Gladden, Walter Rauschenbusch, an other leading exponents of the "Social Gospel." The saw that the Gospel has social implications, and tha were very generally ignored in the preaching of a m of the men in American pulpits. I am afraid that w of a majority of our own Lutheran preachers, and p even still is. We have preached charity, of course. W interested in the man who fell among robbers Jericho road. But we should also have been interes making the Jericho road a safer and better road to

When the term "Social Gospel" has become disc and is little used today, I believe it is because church in America have come to see that the popular interpr of it was superficial and moralistic, and that in f term "Social Gospel" is a misnomer. But the ideas gave birth to the term have become widely recogniz have come to stay. There is a widespread return real Gospel, and to the preaching of sin and grace, a seen that effective social amelioration must flow fr right relation to Jesus Christ as Savior.

(Dr.) N. Astrup La
Decorah, Iowa

HYMN SINGING IN THE LUTHERAN CHUR

►In regard to hymn singing, I certainly agree wi W. C. Long in her remarks. Worship in some c leaves one with the impression of having been at t track. Once we cautioned our people against dragg hymns. Now the pendulum seems to have swung opposite extreme.

The hymns are for the people to sing. If the the pew is going to sing, he must be encouraged spired to sing. Here we look to the organist fo Among other things, the tempo is all important. H and musicianship ought to guide him to "feel" the r of the tempo of any particular hymn. Once begun, it be maintained without any deviation. He must le just accompany. He must give his singing cong firm tonal support from the organ. We don't w drown them out, but a timid-soul type of playing very inspiring. Too many organists play in lega almost continuously. This is fine for liturgical mu

)t adequate for hymn playing. The right hand and often
hands must be lifted off the keys to emphasize and
life to one's playing. A modern and adequate instru-
t with bright and clear tone will improve congregational
ing beyond all else.

[any processionals and recessionals are many times sung
played) entirely too fast. It's rarely that one hears a
ın such as "Holy, Holy, Holy" sung at the dignified
po that befits it. Choirs should be taught to *walk* in
:ession to any given hymn tune. The military atmosphere
no place in the worship of God's House.

he Lutheran Church has a treasury of hymnology which
he envy of all denominations including the Roman
holic. The restoration of the active participation of
congregation via the liturgy and chorales is one of the
it heritages of the Reformation. This tradition is some-
g to hold on to, cultivate, and promote.

he Episcopal Church recently held a conference at the
shington Cathedral, which was attended by prominent
ymen and church musicians to discuss the whole field
hurch music. They came to the conclusion that if their
rch was ever to get adequately trained musicians the
rch itself would have to provide such training. Such
ogram has begun.

re we ready for such a venture? The training described
oo detailed and specialized for our church schools. It
come only when enough of us see the need for it and
t it. May that day come soon.

Loren E. Erickson
Minneapolis, Minn.

ymen's Sunday

ntinued from page 839)

sent scholarships may be at least doubled. Every man
olled will also receive monthly his individual copy
the *Brotherhood Bulletin* for 1954.

Present plans are to make this special observance and
ilders enrollment on Laymen's Sunday an annual
nt. It is a program which has the approval of the
wardship Department of the Church.

t is time to begin making plans for a significant
servance of this Laymen's Sunday in October. All
n in the Church have a stake in this "Kingdom
siness." Our people must know that there is a real
se of Christian stewardship among the men of the
urch.

Lutheran Hitch-Hiker

ntinued from page 833)

d, "they turn to me and politely inquire: How is the
ater in Germany?—or something of that sort to indi-
e they are not supposed to discuss life with strangers."

Back in Germany Johnson studied at Goettingen for
ther semester and attended a number of church-
nsored conferences, then had to turn homewards.

Since there is no way to hitch-hike from Europe to
United States, he had to pay the fare for the trip
oss the ocean, but back in New York, immediately set about to find a free ride that would take him westward. He intends to finish his studies at the University of California by next spring, then will go to Augustana Theological Seminary at Rock Island, Ill., to prepare for the ministry. "I would, however," he added in an afterthought, "like to do some more studying in Europe." He did not say whether that would mean more hitch-hiking, too.

Pastors and Juvenile Delinquency

(Continued from page 840)

church denomination that talks less and does more about it than the Lutheran Church. Did I deviate? I do not believe so, but let us get back to the headline again, "Pastors and Juvenile Delinquency."

I mean that army that you can see drilling on Saturday mornings (that is usually the time most of them meet) in the confirmation classes all over the country.

There it is, my dear reader—there it is! And organized? Outside of the regular ministry through the Word and the Sacraments on Sunday, there is no more consistent and organized effort in the total Lutheran Church than this instruction for confirmation by the pastor.

But, you say, they have confirmation in other church bodies too. Yes, in many denominations they have something which they call confirmation, but it is not nearly so thorough, nor so consistent as is the recommended and accepted practice in The Evangelical Lutheran Church.

Yes, other denominations have confirmation classes. In Chippewa Falls, Wisconsin, I recall they had it in the Methodist church. And this is the interesting observation which was made, when I asked about it, by one in that congregation who had been confirmed in the Lutheran Church: "They carried on in the Norwegian so long over there, giving us so little in English, that soon after confirmation many of the young people joined the Methodist church. But now we realize that we got so much in confirmation that we insist that there be some type of instruction for that age group and by the pastor in our church." And they had it, but I do not believe that it could be compared with the intense course that was given in the Lutheran Church. Two whole years, and the pastor takes it seriously!

This is the impressionable age for the youngster. What he receives remains for good or bad, perhaps the rest of his days. It is important to get the "will and the way of God" deeply rooted in the heart and the mind of every youngster, so that when he goes out into this wide and wicked world, facing temptation, he will be strengthened at the thought of Joseph of old who said: "How can I do this great sin and wickedness against God?"

Schools and Colleges

Edited by the Division of Higher Ed

ALMLI NAMED DEAN OF MEN

The appointment of Mark Almli as dean of men at St. Olaf College has been announced by Dr. Clemens M. Granskou.

Almli rejoined the St. Olaf staff a year ago after having earlier served as assistant professor in the department of physical education from 1942 until 1949. Before that he was a teacher and coach at Ironwood, Michigan, and at Eau Claire and Marshfield, Wisconsin.

Almli graduated from St. Olaf in the class of 1930 and is rated as one of the all-time athletic greats at the Northfield institution. In addition to his degree from St. Olaf, Almli has done graduate work at the University of Minnesota. Almli will continue as varsity basketball coach at St. Olaf.

DR. EASTVOLD SPEAKS AT FREE CHURCH CONFERENCE

Dr. S. C. Eastvold, president of Pacific Lutheran College, gave four lectures at the Lutheran Free Church Pastoral Conference held at Augsburg College, Minneapolis, Minnesota, September 1-4. Dr. Eastvold's four themes for this conference were: "The Pastor's Technique in His Quest for Souls"; "The Lutheran Pastor and His Community"; "The Centrality of the Word in the Work of the Contemporary Church"; and "The Lutheran Church in the World Crisis."

Following this conference Dr. Eastvold journeyed to Calamus, Iowa, where he dedicated the new church just completed there. He returned to Washington to preside at the Pacific Lutheran College faculty retreat, which was held September 8, 9, and 10 at Paradise Inn in Mount Rainier National Park, Washington.

NEW STAFF MEMBERS AT AUGUSTANA

Three new faculty members in the English department at Augustana College have been announced by Dr. L. M. Stavig, president of the college.

Donald Fryxell will be the new head of the department, succeeding Dr. E. Gunberg. Fryxell graduated *summa cum laude* from Augustana College, Rock Island, Illinois, and received his M.A. degree from the University of Chicago. He has studied at the universities of Wisconsin, Minnesota, and Kentucky. He has been an instructor at Gustavus Adolphus College, St. Peter, Minn.; New Mexico State College, Alabama Polytechnic Institute, Wayne University, and part time at the University of Kentucky. He is a member of Phi Beta Kappa and expects to receive his doctor's degree this fall.

Mrs. Fryxell will also teach at Augustana. She received her B.A. degree from Brenau College, Gainesville, Ga., her M.A. from Alabama Polytechnic Institute, and did graduate work at the University of Wisconsin and Kentucky.

Theodore Hong, who taught at Augustana College from 1947-48, will take the place of Miss Marilyn Vaughan, who will be on leave of absence for one year. Hong has been doing relief work in Germany as an administrator of the National Lutheran Council and has been working on his doctor's dissertation in English.

CONCORDIA REPORTS CAMPUS IMPROVEMENTS

With the opening of the fall semester, students coming to the Concordia College campus will witness many improvements.

In addition to the beautification of the grounds with 80 new evergreens and beds of flowers, workmen have painted Cobber Hall and the Science Hall. All rooms in Brown hall, the men's dormitory, are being painted.

The biggest project undertaken is the refurbishing of the two freshman girls' dormitories, South and Grose Halls. By September 9 all the rooms in South and Grose had been remodeled. The exterior of South Hall is also being given a coat of paint and combination screen and storm windows installed in both dorms.

One of the first jobs completed this summer was the repainting of the classrooms in Old Main and th of tile in the halls.

A final remodeling job is version of the old gymnasium art center.

CENTRAL LUTHERAN IN OAKLAND MAKES LEAF A

The annual LEAF scholarship by Central Lutheran Church land, California, has been gra Miss Margaret Solum for the year 1953-54.

Miss Solum graduated from rito High School this year and rolled at Pacific Lutheran where she plans to prepare career of public health nurse.

Margaret has been very a her church besides maintainin grades and many school activit award of the scholarship for $ made on Sunday, August 23, presented by Dr. Selmer Berg dent of the Scholarship Comm

LUTHER HOST TO LEAGUE LEADERSHIP SCH

Seventy-two Luther League and youth counselors attended ership Training School held at College recently. The League sented parishes from all parts

Instructors were the Rev. C Anderson, YPLL youth direct ership director; Pastor William ensen, Spirit Lake, Iowa, Bibl Pastor George C. Strum, Cle Iowa, practical hour; Donald student at Luther College, Bod recreation director; Pastor A. I. me, Radcliffe, Iowa, was the d Miss Delores Sande, Decorah registrar.

The objectives of the schoo train the youth leaders in th the Bible in group study and devotions; to give them instru youth leadership techniques Leagues; to help them in unc ing the problems of Christian to give them practice in progr and promoting projects in a League.

hin the ELC

ued from page 826)

to their participation throughout
ears in the work of the congre-
n and his serving on a number
urch boards.

. **James Falk,** formerly pastor at
tsburg, Wis., will be installed Oct.
resident chaplain of the Norwe-
Old People's Home, Norwood
Chicago, Ill., by District Presi-
Anderson.

e **Rev. and Mrs. Hans Upstad,**
rombie, N. Dak., were honored
9 by his parish with a reception
cognition of the 25th anniversary
ir wedding and of his ordination.
tary and other gifts were pre-
d to them.

e **Rev. O. S. Hoven,** pastor of the
Rush River-Our Saviour's parish,
Falls, Wis., has accepted a call
e Madison-Lincoln parish, Ridge-
Iowa.

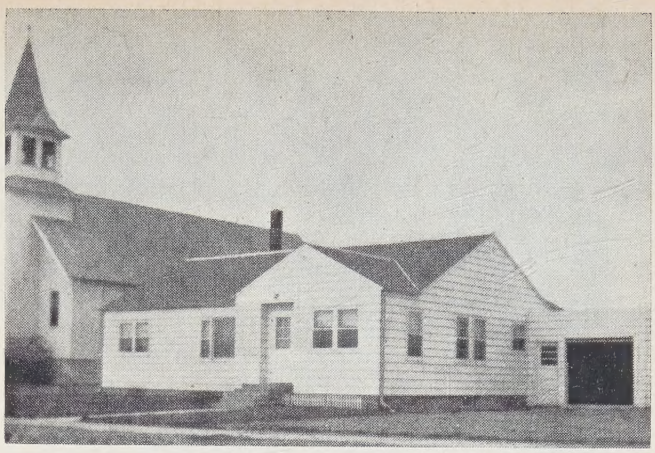
V. T. Jordahl, president of the
Central District, attended, upon
tion from Chaplain (Rear Ad-
) E. B. Harp, Jr., a chaplaincy
rence of 70 religious leaders held
26-28 at Newport, R. I. Upon
tion he also participated in grad-
n exercises at the Navy Chaplains'
l.

e **Rev. Rodger Jordahl** is serving
nsport chaplain with the U. S.
, headquartering at Seattle.

n

m **Falls, Wis.** The Clam Falls-
parish has almost doubled its
bership within the last year; it has
sed from 197 to 374. A number
ult baptisms have occurred. Fifty-

NEW NORTH DAKOTA PARSONAGE DEDICATED



Pictured herewith is the new parsonage of Zion Church, Max, N. Dak., parish of the Rev. Erwin L. Holm. It was dedicated May 17 by Dr. L. E. Tallakson, president of the North Dakota District. Costing in the neighborhood of $16,500, the parsonage is a roomy 3-bedroom structure, with garage attached.

five members of adult classes have been confirmed. And a large class is beginning instruction this fall. The pastor of the parish is the Rev. Arnold E. Olson.

Lake Telemark N. J. Holy Trinity Church, parish of the Rev. C. O. Pedersen, is renovating the church building which it lately bought in Hibernia. The attendance at services during the summer has been unusually good.

Southern Minnesota

Austin, Minn. A new congregation, Our Saviour's Church, was formally organized Sept. 6 in the Sterling section of Austin. It has come into being through the generous support of St. Olaf Church of the same city as it has financed the undertaking and transferred some sixty families of its membership to the new congregation. At present meeting in rented quarters, the new church has begun erecting a first unit of its future house of worship. Its pastor is the Rev. Glennys Knutson.

Faribault, Minn. This year forty young people graduated from the various post-confirmation schools of First English Lutheran Church, parish of the Rev. A. L. Rustad. The church has two four-year high school Bible courses: the one in Sunday school, the other in release-time school. It has also a one-year teacher training course, thus offering five years of post-confirmation training. Of the forty graduates thirteen were from the teacher training course.

North Dakota

Colfax, N. Dak. This year Our Saviour's Church, parish of the Rev. R. L. Falk, had its first graduate from the 4-year Bible course of its Sunday school. Her name is Marilyn Score. The Bible teacher is Oscar Fiske.

NEW PARSONAGE AT BALDWIN, LONG ISLAND

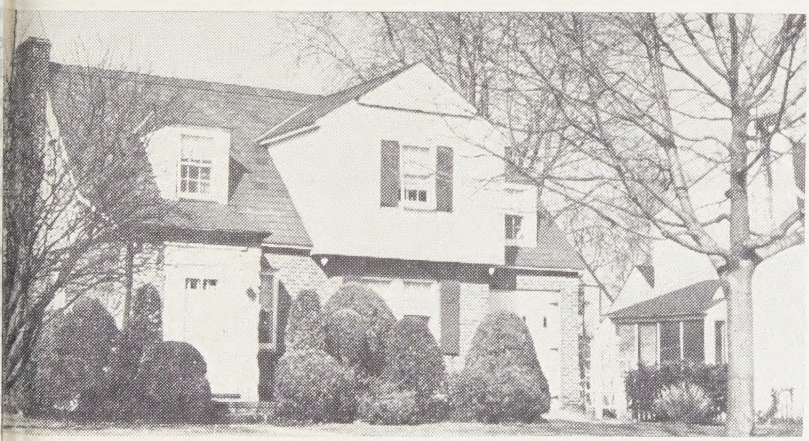


Photo by Marty Youngman, South Hempstead, N. Y.

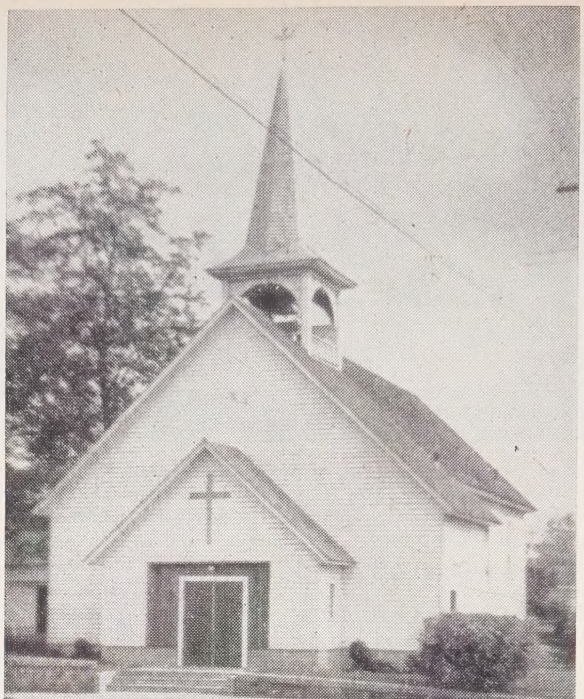
d above is the new parsonage of Bethlehem Lutheran Church of Baldwin, Long New York, Stuart Ensberg, pastor. A story of its dedication appeared earlier.

OBITUARIES

Mrs. R. N. Wall

Mrs. Karen Marie Boe Wall, Vancouver, B. C., mother of Mrs. Margaret Wall Eide, Milwaukie, Ore., died July 30, in her 66th year. At the funeral Aug. 3 Pastors A. O. Aasen and Arnold Hagen officiated; the Rev. F. W. Eide, a son-in-law, spoke on behalf of the family. Mrs. Wall's husband built First Lutheran Church in Vancouver. Of their eight children six survive her: three sons and three daughters.

WASHINGTON CHURCH CELEBRATES SEMI-CENTENNIAL



Our Saviour's Church, Clarkston, Wash., observed its fiftieth anniversary Sept. 13. Festival speakers were the Rev. R. A. Daehlin, president of the Rocky Mountain District, and the Rev. Lowell H. Swantz, Great Falls, Montana, who served the Clarkston parish from 1945 to 1951. The present pastor is the Rev. Evans L. Knutson. The church building was greatly improved in 1949, and a new parsonage was built last year.

Paul J. Mork

Paul J. Mork, member of Gosen Church, Winger, Minn., died Aug. 2, in his 62nd year. Funeral services were held at the home church Aug. 6. Pastors C. T. Fjelstul and E. B. Holte spoke. A brother of the deceased, the Rev. P. Lauritz Mork, Clarkfield, Minn., spoke on behalf of the family. Paul Mork was born near Winger Oct. 5, 1891. He was an active participant in the life of his church and community. For a number of years he was a member of the Home Mission Committee of the Northern Minnesota District. He is survived by his wife, nee Jensine Egge, two sons and two daughters, two grandchildren, three brothers and three sisters.

The Rev. Karl J. Arne

The Rev. Karl J. Arne, who since his retirement from the parish ministry in 1935 has lived in Tacoma, later at Poulsbo, Wash., died Aug. 18 in his 83rd year. Funeral services were held at First Lutheran Church, Poulsbo, Aug. 22, the Rev. A. M. Karlstad officiating. Pastor Arne was born Feb. 7, 1871, at Garnes, Hordaland, Norway. Immigrated in 1889. In 1913 he was graduated from the United Church Seminary, St. Paul. He served the following parishes: Glenham, S. Dak., 1913-16; Mobridge, S. Dak., 1916-19; Lily, S. Dak., 1919-23; Harlowtown, Mont., 1923-26; Wilbur, Wash., 1926-31; Clayton, Wash., 1931-35. He is survived by his wife, nee Anna Myhr, one son, one and four grandchildren.

Dr. Gerhard A. Dah

Dr. Gerhard A. Dahl, a we physician and a member d years of Bethlehem Church, Minn., died July 15. Funera took place July 18 at B Church, the Rev. J. G. Fer ating. Dr. Dahl, a son of the T. H. Dahl, was born at D Frost, Minn. He was gradua Luther College, Decorah, 1893, and from Hakneman College, Chicago, in 1897. ticed medicine in Mankato si For 18 years he was medical the Minnesota National Gu 205th Infantry Regiment; at of this period he was deco meritorious service by the s many years he also served coroner. In 1903 he married M Hanson, who survives him.

ANNOUNCEMENT

Salem Church, Roland, I ish of the Rev. Olaf Holen, brate its 85th anniversary No mer members of this church dially invited to this anniver ice.

Correction. In a recent iss **theran Herald** it was stated Rev. and Mrs. R. O. Aga mento, Calif., had celebrated wedding anniversary; it sh been the **30th.**

Columbia Circuit LDR Oct. 17-18 at Portsmouth

BOOKLETS WITH A PURPOSE

Two beautiful little booklets attractively designed to bring comfort through 16 pages of Scripture verses. They may be given by an individual, pastor or any church organization to give strength to the bereaved or sick. Size 4¼x5⅜, with envelope.

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PACIFIC LUTHERAN
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h, Portland, Oregon. Speakers: ev. K. G. Egertson and Mrs. J. R. son.

Sale: 8 slightly carved pews, long, with center division; also l oak altar, pulpit and font; rea- ly priced. Write Mr. J. D. Kinne, hem Lutheran Church, Fergus Minn.

th Puget Sound Circuit will hold ll convention Oct. 4 at First Lu- n Church, West Seattle, Wash. ers: Pastors R. W. Lutnes and Stime.

te Region Circuit LDR will meet ay afternoon and evening Sept. Minnewaukan, N. Dak.

Placement Service

urpose of the Placement Service is to in the locating of our people in com- es served by the Lutheran Church. The ient Service has not investigated the of the propositions advertised and es no responsibility in the matter. your ads and communications to The nent Service of the E.L.C. New ad- 303 Times Bldg., 57 S. 4th St., Min- lis 1, Minnesota. (Refer to ad number wering.)

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s

acre Trempealeau Co., Wisconsin farm e. 160 acres crop land, balance wooded nd pasture. Close to ELC church, good om house, modern, barn and other ngs. Priced at $22,000. 327-1A

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esses

sale—bakery business, with equipment ock. Reasonable. Available September 1. ealeau Co., Wisconsin. Also new 6 ranch style residence. 327-3C

blished hardware store with over 30 successful business for sale. Plumbing, g, and major appliances. Best brand franchises. Large bottle gas. Two story building with two apts on 2nd floor. warehouse. Good school. Beautiful church. Minnehaha Co., S. Dak. Mov- Iowa reason for selling. Immediate ion. 327-4C

sale on account of death of husband, business in small town in north Iowa. Includes building, stock, and with full line of tools. Lutheran com- . 327-5C

WANTED TO BUY

ral store wanted in northern or west- nnesota. Preferably in Red River Val- a. Interested only in a Lutheran com- , and modern town. 327-6C

FOR RENT

400 acre dairy and feed farm in Wisconsin for rent to a farmer with k. Near ELC church. 327-7A

WANTED TO RENT

Wanted to rent—a 240 acre farm or larger in southwest Minnesota or Iowa. Near ELC church. Life experience in farming. Late model farm machinery. Bank references. Family with four sons between 11 and 4 years of age. 327-8A

Wanted to rent—house for four adults in Minneapolis or Hopkins. Mother in family is invalid. Furnished or partly furnished two bedroom home preferred. Desired for winter months or longer; needed by October. 327-9B

Wanted to rent—clean, well-kept apartment in Minneapolis by employed couple. Private bath. Needed by October 1. 327-10B

POSITIONS WANTED

Middle-aged lady desires position as practical nurse and companion to elderly lady in Eau Claire, Wis., Minneapolis or St. Paul, Minnesota. Can do cooking and housework, but no lifting. 327-11D

Position wanted: Independent school district custodian, maintenance, or janitor's position by man fifty years of age. Experience in apartment maintenance and can secure engineer's license. Prefer southeastern Minnesota, but would also consider southern Minnesota, northern Iowa, or the state of Washington. 327-12E

Experienced farm couple of Lutheran faith desire year around employment. Two children. Will furnish references. 327-13E

HELP WANTED

Wanted—Christian woman to care for two children and keep house. Board room, and compensation. St. Paul, Minnesota. 327-14F

Wanted—housekeeper for cooking and also as companion for person in wheelchair who requires minimum care. Nice room, board and wages. Northfield, Minnesota. 327-15F

Wanted—man or woman to operate dishwasher and potato peeler and to assist in kitchen with odd jobs. Good wages. Home for Aged, Minneapolis, Minnesota. 327-16F

Wanted—Registered nurse interested in teaching practical nursing in a hospital. Located outside of the Twin Cities, in upper Midwest. 327-17F

Wanted—a well trained, experienced private secretary. Church related work. Minneapolis, Minnesota. 327-18F

Wanted—Office worker with bookkeeping knowledge. No short hand required. Minneapolis, Minnesota. 327-19F

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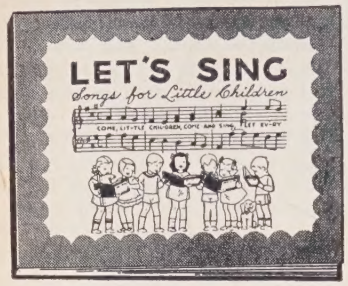
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Illustrated by Stryker Ingerman

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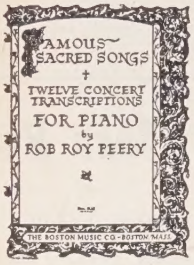

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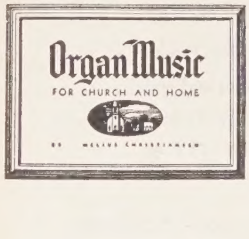
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